

221 lard; we have bought our oil, our kerosene, salt; we have made *trachanas*
252 [wheat coarsely cut, cooked in milk, dried, and then recooked into a soup
or porridge]; our wood is gathered for the fireplace and the oven. In winter
512 we get up before the light. The nights are long and we get our full sleep.
We go to bed as soon as it darkens. The older people go to bed with the
221 chickens. For that reason we get up when it is still dark with the third
[354] crowing of the rooster, who wakes us all up. The fireplace is going night
[513] and day. In one corner sleep grandpa and grandma. In another corner the
wife and husband. All around sleep the children. It is the house of the poor.
The first to waken up is grandma, who puts the water on the fire for the
trachanas; she next wakes grandpa and the housewife, and when the tra-
chanas is ready we all get up. The trachanas is poured by the mother into the
264 deep soup plates and we all eat it hot around the fire. With the trachanas
[273] we eat olives, cheese, and we also drink some wine. Wine is never missing.
When the children are many, the mother makes breadcrumbs, throws them
into the saucepan, gives a spoon to each child and they all eat the trachanas.
When the trachanas is nearly finished then it is a madhouse. The children
each try to eat the biggest crumb; the crust of the trachanas is around the
edges of the pan and at the bottom. Great laughter is heard when the crust
is snatched away from one spoon to another.

512 The children who go to school go out to the fountain, wash a bit their
221 faces, and when they hear the bell, pick up their booksacks and go to
school. Whoever's turn it is to light the stove in the school has to go before
[515] the others; each child has to take a log. Thus the stove gets fed and all the
[872] children keep warm. Those who remain in the house do the housework.
The women spin, look after the animals, even weave. The men turn a little
[224] around in circles, do some small jobs and go to the shops. Whoever has a
gun takes his dog and goes rabbit hunting. The children who are too small
to go to school roll themselves on the floor, sit by the fire which they feed.
• [861] What jobs could they do anyhow? Only damage can they do and then they
[462] are spanked. The winter is for women's tasks. Then the women have time
to weave, to darn, to spin. When it rains and snows it is a calamity. Mud!
Nobody can get dried out; it's nice in winter when the sun appears. Then
all of us like foxes try to catch a sunny spot. There we sit and talk of our
own affairs. The children play with snowballs. When the sun sets we all
snuggle near the fireplace whilst others go to the shops. If anybody has a
task he first finishes it and then sits down.

221 In the shops we gather and play cards. We talk to each other, we tease
each other, we quarrel and we shout a bit. From the cigarette smoke one
796 cannot see another; when the *dodekaïmera* [December 25 to January 6
[517] holidays] start, the women stop weaving and the other tasks and start baking
[252] *christopsoma* [Christmas bread], ring cookies, St. Basil's cake, put the
house in order, and whatever other tasks belong to the *dodekaïmera*. The

594 [571] If he is thinking of buying land, he is apt to follow his own inclinations. The wife's own little private purse consists of money she gets from chickens and milk. She uses this money to meet "gaps in her budget."

[584] Secondly, my informant pointed out, the wife is very influential with her husband when he is selecting a mate for the children. The father must give the official approval and the village looks to him, but the mother is the one who influences him. Rarely will the mother betray a naughty child to the man of the house, for she thinks the man might beat him too hard. She might refer discipline to the father if the child is fourteen or over or if he gets out of hand. In other words, children are threatened with the father. If the mother is the pillar of the house and the father considered weak, then the children protect the mother. If the mother is "no good," then everything is referred to and channeled to the father. In fact, a wife is called "no good" or "an animal" if she does not darn properly, sew all the clothes of the family, be economical with food, have meals ready when the others return from the field, or keep the house tidy.

[654] Two home economists who had worked extensively in the villages of Northern and Central Greece reaffirmed that "the man is really the boss, not just in appearance but in practice": "When we want the girls to come to take lessons in home economics the girls say, 'My father won't let me.' But woman is the unknown heroine. Besides carrying all of the load she is also involved in major decisions. If the man tells his wife to go to the field to work and she refuses, they may quarrel, but if she has a reason he won't insist. Eggs and poultry are her responsibility and she can have her own money to get what she wants — such as shoes. In the everyday life of the children, the woman has the upper hand, but in decisions such as sending a son to the university the man will decide."

[578] These two home economists made the further observation that the "married couple will quarrel if the man drinks too much, but the woman is inclined to keep her problems to herself and will not go home to her parents if she feels imposed upon. In general, romance in the Western sense does not exist, but there is a feeling of attachment and understanding. A good analogy is that between a senior and junior partner in some major undertaking."

[562] One villager from Central Greece, a secretary of his local community council, summed up the status of woman by saying, "in the home the woman has the veto power."

562 593 [521] There are several interpretations that might be placed on the seeming dominance of the man in Greek society. I could always arouse spirited discussion in any coffeehouse when I suggested that women were really the dominant force, that they had learned that their security lay in letting the men feel very important while the women went through the motions of showing respect to them. Actually, so this argument runs, women have made

Woman's Work Is Never Done

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In Greece today one finds an interesting mixture of traditional child-care practices and those based on Western medical knowledge. For one thing, swaddling is almost universally followed for at least three months. The peasants tell you that the baby must be swaddled if it is to grow straight, tall, and strong. This was the answer of a mother of a three-month-old infant in Lep-tochoria, a village near Kilkis, Macedonia. Although she had spent four years in urban Thessalonike during the guerrilla war, her ideas of child care had undergone little change. She never dreamed that there was any other way to take care of a baby than to swaddle it. She saw no need to point out the obvious advantages of being able to hang the tight little bundle under a shady limb near the field where she worked, or of being sure that the baby would not wriggle itself into a fall while the mother temporarily left the room where it was propped up.*

But when we talked about the field the mother said, "I took the baby with me to the field twice but each time it got sick. So the next time I go I shall leave it with a neighbor."

"Suppose you were working in the field and your husband were at home, would he take care of it?"

"Oh, he would look after it but he wouldn't change it." And then she summed up the different approaches of the two parents: "The woman will nurse the child when it cries; the man will slap it."

According to anthropologist Dorothy Lee, the child-care manuals published in Athens recommend nursing by the mother until the fourteenth month or even up to two years and deplore the use of a wet nurse; they urge against the handing of crusts or bones to the infants since fragments might lodge in the throat. Apparently, the rigid schedule of feeding which they urge is little observed in the villages, nor is the use of the crib or bassinet as substitute for the swing cradle which is in common use.

In pursuing the subject of child care, one confronts a cultural trait in Greek life — namely, an abhorrence of the naked body. One would think that the descendants of those who honored Phidias and Praxiteles would have a different conception of the body. Few, if any, Greek mothers enjoy the baby's bath as a part of the day's proceedings, for the infant's nakedness is covered as quickly as possible and no joy is taken in seeing its body in motion. This attitude of avoiding nudity persists everywhere, even in the husband-wife relationship, and contrasts strongly with the mixed bathing in the nude which one finds in many cultures or the stress upon the human form in many segments of Western society. Greeks, with whom this trait was discussed, tie it in with the Greek feeling of individualism which demands that some portions of one's personality and even the over-all view of one's body be kept to oneself — not through prudery of false modesty but because some things are never completely shared with another.

The disciplining of children in the Greek villages varies from harshness

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861 to extreme leniency. All with whom I talked agreed that children were supposed to be obedient and respectful toward their parents, although now and then someone would point out that the world was "going to the dogs" because the youngsters were not as obedient as they used or ought to be. Fifteen teen-aged village boys from Northern Greece who were attending the American Farm School in Thessalonike were asked who had punished them when they misbehaved at home, and ten claimed that their mothers had disciplined them. When asked up to what age the mother exercised this control, they said up until fifteen or sixteen years of age. One boy from Epirus pointed out that he had a brother, now a teacher, who was still beaten by his mother when she thought it necessary. The mother is in a position to administer this punishment because the children in general feel much closer to her than to the father. These schoolboys agreed that if they wanted something in the house, they would go directly to the mother for permission; if they wanted something (such as a pair of shoes) which their father would have to grant, they would go first to the mother with the request that she intercede for them.

594 858 Children, though disciplined, are also enjoyed. A child soon learns when he can rush into a family group and receive attention and when he is supposed to stay away because the adults are intent upon something else. But he can stay around and listen to what is said, perhaps comprehending little, yet not feeling shut out from the intimacy of the group.

594 Several people pointed out the close connection between child care and the division of labor in the family. In some parts of Southern Greece, where 855 the women help only with the harvesting of the olives and grain, children 184 receive better care because the mother is around the house. In Central and [462] Northern Greece, where the mother is in the field much more of the time, the child undergoes more hardship. However, one informant pointed out that in the colder regions of the country the father was apt to be closer to his children, for he would sit with his family around the fireplace in the evening instead of going off to the coffeehouse. Even where the work of the women differed, the approach to child discipline seemed to be about the same, a fact which was reiterated time and again and borne out by personal observation. Furthermore, those who knew well both the so-called 861 refugee villages and the other villages said that the homes in each were 184 about the same as far as love and tenderness toward the child was concerned, even though the relative status of the woman differed. In matters of discipline, the native villagers are perhaps a little rougher in that they will use a stick whereas the refugee parents will be more apt to spank. When the child approaches eight years of age, the punishment will become more severe. Discipline is stricter with boys "since they are more disobedient."

857 The child is often a real economic asset. In some areas, such as the to-

The Village School

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The children in our village are tyrannized. Just as they sit down to study their mother says, "Get up. Break your bones, take your papers and the goat, and take her out to pasture." "Get up, get some water, get some wood, go and bring in the oxen. Don't you hear? In the evening you can study." The children go do their different tasks and in the evening come back broken with fatigue and drop off to sleep. In the morning they are cuffed by the teacher because they haven't written their lesson, and thus it goes. Black letters they learn! As if they had a lamp! Most of them read sitting on the floor; they drop on their stomachs near the fireplace and read in the light of the burning wood. From exhaustion they fall asleep and there is danger that they might get burned if the elders do not pull them away. In spring when the days are longer they read outside; they take the hog and the goat and go here or there and read while the animals pasture. What sort of reading can they do? As soon as they start, the hog escapes here and the goat there; they try to catch the hog, the goat escapes again. They start crying and lost is the reading. They also get beaten if the animals cause damage to the crops. Most of the children work also in the field; they also do some heavier tasks. What sort of letters can they learn? It's lucky they learn as much as they do.

When I discussed parental attitudes toward education with an experienced school man in Northern Greece, he said: "Less land and more knowledge is needed. A farmer can't see the need of educating a son who is to farm. He will keep the one to succeed him at home and send the others off for an education." The people of Villia, a village in Central Greece, brag that the parents there see to it that the children go through eight grades but indicate that the other villages do not do this. "We do this," they say, "because an educated man commands more respect." But what about the children in the other villages?

From time to time an Athens newspaper comes out with some shocking statistics which cause a sensation and are then forgotten. Such accounts point out that the Article 16 of the Constitution states: "Elementary education is obligatory for all and is supplied gratis by the state." In 1951-52 it was estimated that two hundred thousand Greek children of school age were not in attendance. Conditions have improved considerably since then, but the effects of this nonattendance will be felt for many years to come. At that time it was also stated that at about the third grade the numbers of those who started are halved, a truly high drop-out rate, although other reports place this reduction at the end of the fourth grade.* One article comments:

Although the Constitution states that elementary schooling is supplied gratis, the various stamps and taxes, not to mention the prohibitive prices of school-books, writing materials, and other paraphernalia, make this statement null and void.*

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the child that he would have the agent inject him just as if he were a chicken. The child started to cry, and after two or three minutes, his father righted the child and comforted him.

Sometimes adults use similar methods to discipline a child. On one occasion, a group of women were discussing the coming Easter festivities, and the two-year-old niece of one of them kept climbing on and off her aunt's lap. The child was told several times to sit still but ignored the request. Finally, her aunt laid the child on its back across her knees and laughingly told her they would kill her like the Easter lamb. The woman ran the edge of her hand over the child's throat to demonstrate the slitting of the lamb's throat. The others laughed and added vivid details. The child's eyes showed panic; she struggled up out of her aunt's lap and sat quietly on a stool for about fifteen minutes until they both left. We heard the aunt speaking gently and endearingly to the child as they departed.

As the foregoing examples indicate, when adults deliberately frighten children or even stimulate milder forms of distress, they do not abandon the child to his misery but try to relieve the anxiety by physical affection and soothing words. In spite of this, however, a three-year-old child will often try to hit a parent or elder brother or sister who is causing distress. He is laughed at for his futile efforts by those watching the scene. Four- and five-year-old children respond to the teasing by walking away or by maintaining stolid expressions. Once they do this, the severity and frequency of the teasing by elders decreases, and the pattern continues mostly among the children themselves in their relations with each other. Practical jokes continue on into adolescence. From the adults' point of view, the teasing is no longer amusing or valuable for discipline because the child has gained enough knowledge, enough intelligence to know that the process is a kind of game and has acquired the skill with which to handle his side of it. Mentally retarded individuals never learn, and they are baited and teased for the amusement of the watchers all their lives. From the child's point of view, the constant reassurance he receives after the pain may teach him that there is no real or permanent danger in the adult actions except that of ridicule, and that is what he learns to try to avoid.

Just as the teasing leads to a recognition that other people's actions and words should not be taken at face value, so does another common pattern of dealing with children—the pattern of deliberately lying to them. Usually, parents or older brothers and sisters lie to a child to get him to do what he does not want to do. For example, a three-year-old child may be asked to go into another room to fetch something. The child does not respond to several requests; his mother then tells him his father is in the other room and will give him candy if he goes. The child thinks he remembers that his father left for the fields early in the morning, and therefore is not likely to be in the next room; he makes a comment to this effect; his mother seriously reassures him that his father is really in the next room; he becomes uncertain and, finally, cautiously goes to the door, opens it slowly and looks inside. At this point his mother and anyone else around laugh at his look of chagrin.

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521 dripping baby after his total immersion. Guests call out remarks about the way
571 the baby is being dressed; its bonnet strings, for example, are said to be too
867 tight or too long, and so on.

[851] Such comment and advice on recurrent, apparently routine activities serves
simultaneously to express and to reinforce a particular point of view—the point
461 of view that each event, no matter how often similar ones have occurred before,
512 is essentially fresh and unique (Miller 1950:16). In a sense, the villagers impose
variation and uncertainty on events which have no intrinsically adventurous elements.
521 What, from the villager's standpoint, is the monotonous regularity of
571 ordinary tasks is relieved by verbal exploration of the range of small variations
possible. Even when people are alone they apparently prefer to change the time,
or the place, or the order in which they perform recurring activities. For example,
a woman who sifts flour and kneads dough for bread varies the time of day at
which she starts the process, the part of the household in which she does these
jobs (sometimes in the ground-floor room, sometimes in the storehouse, and in
different corners of these rooms), and the extent to which she completes the sifting
at one sitting. Some of these variations are dictated by external conditions
such as weather or the time available from work in the fields; but others appear
to be efforts simply to alleviate the felt boredom of routine activities. The feeling
of security which many Americans derive from the regular performance of
routine tasks seems unknown in Vasilika.

861 The stream of comment and advice associated with ordinary activities is
521 very similar to the stream of orders and requests directed at children by their
571 elders. Children learn that they are often not chastised for failing to respond
immediately to a command such as "*Katse kala*," "Sit nicely," or "Be good."
Moreover, they learn that specific commands to run errands or to stop playing in
the mud will be repeated several times before a parent gets exasperated, and
there will be other times at which the parent or older brother or sister is dis-
tracted by something else and will forget the command entirely. The tone of
[196] voice of the older person informs the child when an order is meant seriously,
but, in the meantime, he responds to or ignores many orders about which his
elders have a less firm conviction, and his reaction depends upon his mood of
the moment. The elders' words may even include threats that the child will "eat
wood," that is, "be beaten" if he does not behave, and a parent may go so far
as to threaten to kill a child who misbehaves. But even these threats do not elicit
immediate response. (In fact, children are very rarely beaten. Physical coercion
consists of an occasional slap on the back of the head, and children may be
shoved, or pulled by the ear in one direction or another). It seems, then, that
[865] disobedience is not in and of itself considered a sign of disrespect to parents. In
the villager's view, a child should listen to what his parents tell him because they
are more intelligent, have better judgment, and have the child's welfare at heart.
Very young children, the villagers believe, do not have sense enough to know this
and so can scarcely be expected to respond without a bit of a push, and older chil-
dren may be stubborn. Even *pisma* (stubbornness) is grudgingly admired in a
child if he exercises it with moderation.

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judgment, not through formal academic education, but by a natural flowering of common sense based on ordinary experience. Small children who get too near the fire or run too long in the sun are not scolded for disobedience but are excused on the grounds that they do not yet know any better. "*Dben gzeri*," they say, "He doesn't know." As children grow older, however, the same misbehavior is treated as a sign of unintelligence and accusations of stupidity may be flung at the child. "*Dben echis myalo?*" "Don't you have a brain?" they say.

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The quality of shame which the villagers want to emphasize in their children is an inner sense of embarrassment at the thought of improperly revealing oneself—either the physical self (modesty) or the inner emotional self. The words for shame, which cluster about the term *endropi*, are used in at least three different contexts. When children refuse to talk to strangers, and smaller ones literally hide behind a parent, the elders say as an excuse, "*Drepets*," "He is bashful." For young children to feel embarrassment at revealing themselves to strangers is proper in the villagers' view. As children grow older, girls are expected to be more modest than boys and shyness remains an excuse for females after it ceases to be one for males. The older women of the village, for example, find it difficult to join the men and visitors at a feast table; they prefer to eat in another room. They go into the *saloni* after their guests have finished eating and sit without speaking near the walls of the room. Villagers know that urban women do not have such reticences and they feel it necessary to make some excuse for their wives. "*Dreponde*," they say, "They are ashamed," and although modesty as applied to a refusal to eat with one's guests is no longer fashionable, neither is it considered a disgrace to the husband or children.

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A second use of the word for shame occurs when children show lack of self-control at stages in their development when it is already expected of them, "*Min drepese?*" "Aren't you ashamed?" is often a reaction of elders to a child who is less cleanly or orderly by village standards than he should be. Excessive running or shouting, physical fights with other children, loud and prolonged vituperation, enjoyment of food which borders on gluttony—these are the kinds of actions greeted with the suggestion that the child is exhibiting to the world too much of his inner needs. It is not the existence of the need that is considered bad, but rather the inability to control its expression. If he cannot exercise sufficient control, the child is not utilizing his sense of shame as is proper; he is making an unseemly exhibition of himself.

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Although shame is considered an internal individual emotion, the process by which the villagers reveal his sense of shame to a child includes exaggerating and parading before others any evidence of possible shamelessness. That is, children are not merely asked "*Min drepese?*" but the action they should not have engaged in is often made much of and enlarged so that whatever inner discomfort is inculcated is reinforced by invoking the ridicule of outsiders. On one of our returns to the village for a brief stay, I visited one of my friends and casually asked where her five-year-old daughter was. Her mother answered that the child was probably hiding because she had been scolded for getting mud splattered on her dress. Some time later, as I was leaving, the mother caught sight of the little girl trying to hide herself on a narrow window ledge as she peeked out to catch

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156 a glimpse of the stranger. Instead of ignoring the child's discomfort, the mother
828 went over to her saying, in a sarcastic tone, "Why don't you come out and show
867 the lady your beautiful clean dress?" As we reached the little girl, the mother
pulled at the child's dress and said, "See, Mrs. Ernestine, how clean she is?"
And she said to the child, "Are you afraid to show yourself?" The child squirmed
on the window ledge, held her fist to her mouth, and stared at me through these
proceedings. She said nothing.

[875] When older children misbehaved, parents sometimes threatened to tell
[861] the schoolteacher what they had done, with the implication that they would be
both disgraced and punished.

156 Shame continues as a noticeable attribute of women throughout their
828 lives. But as boys get older, an effort is made to enhance another component
867 of their internal behavior, their love of honor (*filotimo*). A man expresses his
577 masculinity by his love of honor; it is a necessary component of his self-esteem
[562] or *amour propre*. In Vasilika, a man gives expression to his *filotimo* by his ful-
[574] fillment of his obligations to his family and especially to his women, by his ability
to participate adequately in the daily give-and-take with other men, and by his
knowledge of appropriate behavior toward visitors and guests of higher social
position. A particular incident will illustrate: During a conversation with a bank
manager in his town office, we were interrupted by a villager who wanted to talk
to the manager. The manager told him kindly that he was busy; at a second inter-
ruption by the same man, the manager said to the villager, "Please leave us
alone; don't you see I have guests here; have you no *filotimo*?" The man left im-
mediately and did not return. The official had appealed to the man's own self-
esteem to influence a change in his behavior. Moreover, if he had had to
reprimand the man more fully before foreigners, the manager and the culprit
would both have lacked *filotimo* as Greeks.

156 Self-esteem is also maintained in the village by a tendency to attribute
828 failures to some outer conditions rather than to any personal inadequacy. If any-
577 thing goes wrong, a man is most likely to say he did not have the proper equip-
777 ment to do the job, or he says, "*Poz na ksero egbo*?" "How was I to know?" or
it is the fault of the government, or he has been deceived. Man's abilities, the
villagers seem to believe, are always limited by the force of circumstances not
entirely under his control—he has unexpected illnesses, he has more daughters
than sons, rains come when crops need sun, governments establish regulations on
matters in which he was not consulted; and since events such as these are part
of the human condition, one or another of them is likely to be available for the
explanation of any one man's shortcomings. "*O kakomiros*," "the ill-fated one,"
the villagers may say of a man even in connection with routine mishaps. It is an
epithet used often in the village and represents a compassion which does not
derogate from the *filotimo* of the person referred to and counter-balances, to
some extent, the frequent ridicule of the behavior of others.

156 Just as in Vasilika the avoidance of self-blame does not have the connota-
828 tion of irresponsibility, so self-praise does not have the connotation of boasting.
574 It is, rather, a necessary part of the maintenance of self-esteem. A host praises
571 the food he is serving as he offers it to a guest; he talks of the accomplishments

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872 school teachers in that village, and whose father had been a school official. They
875 lived in Parori and the school teacher walked back and forth each day. He is
a man much interested in improving the standard of living in the region by
increased arboriculture, by the maintenance of kitchen gardens, and by the
raising of rabbits, pigeons, and other fowl for food. The teacher covers the
standard academic curriculum—reading, writing, arithmetic, geography, history
(with emphasis on the ancient and modern history of Greece), and Greek lan-
guage, as well as some religion. For the most part, he uses the traditional meth-
[876] ods of rote learning, but occasionally he includes some material on farm prac-
tices in his lessons, and tries different teaching techniques. On one occasion he
supplemented the geography lesson by having the children make in the schoolyard
an earth model of the topography of the Peloponnesus. He had them bring
small samples of each of the products grown in the different regions of that
part of Greece to place on the appropriate spot on the model.

In 1959, there was much favorable comment in the village because the
schoolteacher had succeeded in having the new school built in just four months
—a very short period for construction work of that kind in the region. But the
[609] schoolteacher is always partly an outsider for Vasilika because he neither comes
from nor lives in the village.

The school and its teacher are a focus of interest for all village families
with school-age children. Not only does the school have its obvious educational
[861] functions, but the teacher is a supplementary authority with whom parents can
threaten their children, and the success of their children in school is a source
of great pride to the parents.

872 On two occasions in the course of the year the school becomes a focus of
527 interest for the entire village. The first of these is *Ochi* Day (the 28th of Octo-
[292] ber), when the school children wear the old rural costumes and declaim patriotic
[648] poems to commemorate the day in 1940 when the Greeks said "No!" to the
[541] Italian ultimatum and started to repel the Italian invasion. This is a national
holiday, and the village president and the priest participate. On the *Ochi* Day
that we witnessed, however, the audience for the ceremonies was small because
the adults were out in the fields picking cotton.

[796] The second occasion is the more important one, *Evangelizmos*, the Feast
[541] of the Annunciation on the 25th of March. That is the official date on which, in
1821, the start of the revolution against the Turks was proclaimed by a bishop,
and it is celebrated in Vasilika by children's recitations at the church services and
by a school dramatic performance afterwards. The teacher selects the playlets,
[536] which usually include several that are re-enactments of the partly legendary
[522] incidents of the revolution. After the children have performed, the young men
of the village present one or two mildly bawdy skits, which derive their humor
partly from the antics of the boys who are assigned female roles and wear
[535] women's clothes. After the plays, the children, still in costume, perform some
[621] of the folk dances of the region, accompanying themselves with songs. *Evan-
gelizmos* is one of the few times in the course of the year when virtually the
entire village appears at an event. Villagers of all ages and both sexes come to

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leave school the second or third year and often with ill health. Two of the young men died from T. B. in Megali Vrisi. Both of them were in High School for two years.

Discipline. Besides the local school which plays /30/ a large part in discipline, the established morals of the village disciplines the youth. The part also of the grandparents and especially that of "Gerousia" is important. The most effective type and enforced one is through "Gerousia".

The stick at home and at school still has its blessings, since according to the philosophy of the villagers it came out of paradise. Even married men sometimes are subjected to this stick punishment by the parents without any complaint. The teacher keeps it on his desk and one corner of his office is filled with reserve sticks to use in case one breaks. When a teacher has 175 students of six grades, there is no time for explaining why and how, the stick enforces everything.

Political and Religious Training in the home. The political training is formed and reshaped in the coffee house. The convincing speakers and those that can read newspapers usually influence the rest. Coffee houses are places for recreation and the exchange of ideas, for forming political beliefs and for deciding important decisions for the community. Its function as a coffee drinking place is of minor importance.

The name does not mean very much to the average person who does not have experience of the coffee house. The number of coffee houses usually denotes the magnitude /31/ of the conflict groups and the amount of leisure time the farmers have. The coffee houses, besides being the place where one sips his coffee and plays his "tavli", are also centers for drinking from soft to strong alcoholic drinks. Quarrels, conflicts, political discussions and gambling take place in the coffee houses. With all these evils, still the coffee house is one of the best social centers, and centers where the common farmers exchange ideas and become aware of the current world political problems. It is the center

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854 from the interior of Turkey. On the other hand, she will say: "That I might eat you!"

855 It is extremely important for a child not to shame its parents. A
861 mother, after a visit is over, will say to her child: "Bravo, my good child, you have not shamed me!" or "Bad child, you have shamed me." A child is addressed as "my good one", but when naughty, merely as "bad one". In fact, children usually learn early to behave in the presence of visitors. They are used to hearing their mothers praise them in their presence, and they expect to be asked to stand up on a chair and recite a poem or sing; such performances are carefully praised, with the precaution of symbolic spitting, to circumvent the evil eye. Children are also used to hearing themselves criticized bluntly by visitors.

[1784] The Greek child is given freedom in his behaviour, with the limits supplied by personal relationships. It is not wrong to be boisterous and noisy, but it is wrong to be so when Father does not like it, or during a visit, or when it disrupts Mother's work. The child is always on the periphery, never in the centre; the wishes of the elder members come first. A good child listens to his parents, runs mother's errands. He may be rewarded with a piece of candy, but small gifts of this sort are given so freely that the reward does not stand out. He is told folk tales of the little goat who disobeyed his mother, or the little lamb who obeyed, or the mother may invent such moral tales for the child.

861 Obedience to the father, the mother, older siblings, the older relatives and friends of the family in general, is very important. The disobedient child "eats wood", but it is probably only the father who
[865] might pick up a stick with which to strike the child. A mother certainly does not give the child the equivalent of a whipping, though she may strike the child with whatever she happens to have in her hand. Usually she will merely shout at the naughty child, threatening to kill him. The child will run away, the mother will run after him, catch him by the ear and pull him back, or reach out and slap his face (*batso*, slap-on-the-cheek, is very common, as is ear-pulling). The child howls, but presently comes back to the subject of the disagreement; he is not cowed. After a series of violent threats and withering curses, the mother will hug the child. This is not seen as rejection, and any lurking hostility is given full vent.

852 Every baby is baptized as early as possible; until baptism the child
853 is called a "little dragon"; it has no name. Naming comes only with baptism. The occasion is an important religious and social one. The
[868] godparent is chosen carefully, since this is a relationship which lasts for life, and broadens the all-important relationship circle for the child.

865 When a new baby is expected, the mother may tell the knee baby¹
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¹ "Knee baby" is a term used for the penultimate child, who stands at the mother's knee while the youngest child is held on her lap.